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773 reputed to be a relative (shá-amoksh) of Marten, and consequently of
825 K'múkamtch; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112. 113. One of his residences is at Mount Shasta.

Other quadrupeds frequently mentioned in these stories are the *skunk* (tcháshash), the three different kinds of *deer*, the *antelope* (tché-u), the *elk* (vū'n), the *mole* (mû'nk, Mod. mû-úe). Men or Indians appear but incidentally in beast stories, as pshe-utíwash, a plural noun, and are engaged only as a passive element in every occurrence where they are mentioned.

Among the *birds* the most prominent part is assigned to the *raven* (Kák, Kákamtch), for he is *Fate* personified, and his office is to punish by death all those who act antagonistically to his or his allies' interests. This is done by changing them into rocks. In all nations the croaking, doleful cries of the raven leave a deep impression on the human mind, and hence in mythology the raven fulfills the function of a soothsayer and messenger of woe. In British Columbia and farther to the northwest he is (as Yehl) considered the creator of all organisms, and almost all the folklore centers around him as the main figure.

The *golden eagle* or the one "floating in the skies" (P'laíwash) is in the Klamath lore mentioned as often as the raven, either alone or as a family of five brothers, but does not command so much respect as the raven does.

The *water birds*, as cranes, ducks, geese, coots, form the light infantry of the mythologic make-up, and mostly figure in crowds of five or ten, the coot representing the Ojibwē Shíngibis so well known through Longfellow's Hiawatha. Some of the *lower organisms* rise to an unexpected dignity, like the woodtick or shkō'ks, which becomes the wife of the tricky Marten, and a caterpillar of beautiful colors, whose exterior makes him the rival or "master of the sun" (shápsam ptchíwip). Aíshish counts among his plural wives two butterflies of the gayest colors.

PRINCIPLES OF MYTHIFICATION.

121 The idea that every phenomenon and every change observed in nature
77 and mind is caused by some spirit, ghost, genius, god, or other mysterious, generally invisible agent, embodies what we call animism, and forms the foundation of all religions of the world, however abstract they may have

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121 become in course of time. The working of animism can best be traced in
77 polytheism and polydemonism, in the shamanistic ideas as well as in the religious. The principles traceable in the myth-making of the Klamath Indians, which differs in some points from those of other Indians, may be summed up as follows:

The sky-gods, as sun, moon, winds, thunder, etc., here as elsewhere surpass in importance and strength the other deified powers of nature, for "theology is meteorology." Some of these chief gods assume the mask of animate beings and inanimate things when they appear among men.

773 Creation myths do not generally mention the material from which or
774 the mode by which objects were created, but simply state that K'múkamtch produced them by his thinking and will power.

The spirit, life, or heart of a deity is made distinct from the deity itself and can live at a distance from it. Cf. the pipe of K'múkamtch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

The burlesque element, which the religions of Asia and Europe have banished almost entirely, appears here as an almost integral attribute of a god or genius. This appears to form an offset for the dire cruelties ascribed to the same demons, and is also characteristic of the religions studied east of Mississippi River.

The element of obscenity is only incidental to the burlesque element, but is sometimes very pronounced, especially in the beast stories. It was added to cause merriment only, and not for such immoral purposes as we see it applied to in the Decameron of Boccaccio and other products of a corrupt age.

[801] The deified beings of a lower order, as animals, etc., appear sometimes as *one* person, but just as often in the mystic number of *five*, if not of *ten*. Fire, waters, springs, and plants are not deified, but lakes are sometimes. Clouds do not appear here deified as witches, as they do among the Eastern Indians.

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five